

*Luther's World of Thought* [St. Louis, 1958], p. 170; Regin Prenter, *Spiritus Creator* [Copenhagen, 1976]; Gordon Rupp, *Luther's Progress to the Diet of Worms, 1521* [London, 1951], pp. 35, 40-41; Rupp, *The Righteousness of God, Luther Studies* [London, 1953], pp. 171-184; Franz Hilderbrandt, *From Luther to Wesley* [London, 1951], pp. 19-24; Jared Wicks, *Man Yearning for Grace* [Wiesbaden, 1969], pp. 104-108.)

Earl F. Gossett, *The Doctrine of Justification in the Theology of John Calvin, Albrecht Ritschl, and Reinhold Niebuhr* (Ann Arbor, Mich., 1961), pp. 70-89, convincingly demonstrates that which Paxton denies regarding Calvin's understanding of justification as involving *unio mystica*. Walter E. Stueremann, *Critical Study of Calvin's Concept of Faith* (Tulsa, 1952), pp. 184-196, interprets Calvin's concept of justification very much as Gossett does. So also do Wilhelm Niesel, *The Theology of Calvin* (Philadelphia, 1956), pp. 122-138, and François Wendel, *Calvin: The Origins and Development of His Religious Thought* (New York, 1950, 1963), pp. 233-263. One could have expected that a thesis such as Paxton's, purporting to criticize Adventist theology on the basis of Reformation teaching, would at least have taken adequate cognizance of well-known works dealing with the thought of Luther and Calvin.

From the exegetical point of view, the whole tenor of Gottlob Schrenk's discussion of *dikaïos* and *dikaïosunē theou* in TDNT, 2: 182-225 (see esp. pp. 205-206), provides very competent validation of the contention that Rom 1:17 and other passages in which Paul uses these words have reference not merely to a divine forensic declaration, but also to a subjective work of the Spirit of God as part of the act by which the believer is justified. Schrenk represents justification as involving an impartation of righteousness to the believer. (For corroboration see Hans Conzelmann, *An Outline of the Theology of the New Testament* [New York, 1968], pp. 213-220, and Günther Bornkamm, *Paul* [New York, 1969, 1971], pp. 136-141). Significantly, H. W. Heidland in his article on *logizomai* (TDNT, vol. 4) recognizes in the Pauline use of the term the allotment of righteousness to the believer (p. 291) so that "he becomes a new creature through God's *logizesthai*. Hence Gal 3:2-6 can equate justification with the receiving of the Spirit and quote Gen 15:6 in support of justification" (p. 292).

Finally, Paxton would do well to heed Gordon Rupp's warning that, not only is Luther "the least typical of Protestants," but also he is incomprehensible to those "who pick out" from his works "elements of Protestant or Catholic orthodoxy and dismiss the rest as muddle" (*The Righteousness of God*, pp. 84, 256). Such a partisan approach to the Reformation is hardly a valid basis for criticizing the theology of Seventh-day Adventism.

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Reist, Benjamin A. *Theology in Red, White, and Black*. Philadelphia: Westminster, 1975. 203 pp. \$7.50.

Reist's sensitivity to the times has led him to put forth this *Theology in Red, White, and Black*. The movements for black and red liberation and

power, the rewriting of histories as the reds and blacks experienced them rather than as seen by the white man, and the articulation by competent spokesmen of their religious individuality and values come together to make this book an appropriate one for this time. These things have forced the whites to recognize the value of their religions and to reassess them. The building blocks for this theology of theologies are the writings of Ritschl, Barth, Tillich, and Herzog among white Protestant scholars; Vincent Harding, James Cone, and Gayraud Wilmore among the blacks; and the books *Black Elk Speaks* by John G. Neihardt, the *Book of the Hopi* by Frank Waters, Charles Eastman's *The Soul of the Indian*, and the writings of Vine Deloria, Jr., among the reds.

Reist outlines four steps that can lead to such a theology: mutual intelligibility, mutual interdependence, sensitivity to varying rates of relatability, and mutual openness to change. Mutual intelligibility leads to mutual understanding, but it can be achieved only by disciplined openness. We arrive at mutual intelligibility when we recognize the historical individuality of each part of the triangle as well as the parts that make each angle. Integration as usually understood fails to do this, since it is the assimilation of blacks and reds into the white world. Even the blacks should not consider the reds as a sub-category of blacks. What is needed is an integration that recognizes the integrity of each historical individuality. In this new theology, "conversion" also is a bad word. These two words, integration and conversion, "share a common fallacious assumption, the assumption that ultimacy will best be served only if all are alike. The discipline of mutual intelligibility arises from precisely the opposite conviction, that ultimacy is recognizable only when differences are understood and cherished" (p. 63).

Mutual intelligibility must move beyond itself to mutual interdependence. Basic to this is the acceptance of the "Thou" of the other to the "I" of oneself. It not only shatters the oppressed/oppressor relationship but also upsets the one-way movement of ideas into a two-way movement of reciprocal exchange. There is no superior who imposes his values on others, but all are equals who receive from each other. "White theology" has been equated with North Atlantic theology, but "the problem is to recognize that one cannot become white without recognizing one's dependence on the rest of the mosaic that is humanity for one's own self-understanding" (p. 34).

The most difficult chapter to comprehend is that dealing with sensitivity to varying rates of relatability. Perhaps "types" would have been a better word than "rates." What the author has in mind is illustrated in the fact that while whites and blacks have a common biblical foundation, this is not true with the red men, whose religion is of a mystical hue centered on the land.

Mutual intelligibility and interdependence must lead also to mutual openness to change. The encounter of black folk religion and Indian religion with Christianity leads to change both of Christianity and the religions encountered. The process must move from a dialogue to a multilogue in which all sides of the triangle contribute.

Reist's analyses of the various theologians he incorporates into his theology are very helpful. His book is provocative and one that must be taken into consideration in any treatment of American theology or of the

relationship among religions. While in the main his treatment of the topic has been clear, portions of his discussion could be more lucid (and some parts did not appear pertinent). The last two chapters, dealing with "Sensitivity to Varying Rates of Relatability" and "Mutual Openness to Change," were not as clear as the others.

Moreover, it was not clear how he would deal with the question of whether Indians should have both a red Christianity and a red folk religion. The same question applies also to the blacks and to any other ethnic group. Is there no historical individuality for red or black religion as such? Does shared conversion ever lead to conversion to Christianity or only to an improved red religion?

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Routley, Erik. *Exploring the Psalms*. Philadelphia: Westminster, 1975. 172 pp. Paperback, \$3.25.

Though not intended for scholars, this book puts the results of sound scholarship to work for the layman. On scholarly points the author is usually "safe," having consulted the commentaries of Weiser (1962), Oesterley (1955), and Briggs (1907), but it was his own experience as Lecturer in Church History, Director of Music, and Chaplain to students at Mansfield College, Oxford, and pastor of churches in England and Scotland, that qualified him "to introduce a reader to the psalms as a basis for his devotions and as a door through which he will come to a special kind of understanding of the Old Testament and of our Lord's teaching" (p. 9). The book begins with a thirty-three-page essay, "The Leading Thoughts of the Psalmists," which gives the background of the psalms in OT history (questions of authorship and dating are dealt with only in a general way, assigning most psalms to four "great historic moments" in Israel's history: the exodus, the combined reigns of David and Solomon, and the crises of 722 and 586 B.C.), delineates the main themes dealt with by the psalmists (e.g., God, creation, mankind, covenant, history, worship, life), and stresses the present (Christian) application of these themes. More satisfying and valuable are the following thirteen chapters which form the heart of the book. These chapters (which were originally published in *Crossroads* where they were associated with the thirteen Sundays from Palm Sunday to Trinity III) consist of brief expositions of selected psalms and their salient points gathered around the themes of suffering, victory, covenant, praise, pilgrimage, royalty, nature, care, the city, faith, life's stress, wisdom, and character. Out of the Psalter's 150 psalms, 95 (not 93 as stated on p. 10) are dealt with in this manner, though passing references are made to 17 more. Though most of the familiar and more important psalms are discussed, among those omitted altogether are Psalms 18, 45, 89, and 92. The volume concludes with a practical five-page epilogue, "On Using the Psalms in Worship," and an index of psalms studied.

Routley handles well such problems as sacrifice (pp. 32, 33), imprecation (pp. 49, 68, 69, 144), NT Messianic usage (pp. 51, 112), conceptual borrowing (p. 103), and textual criticism when it takes away a traditional reading (pp. 95, 102). He makes understandable such Hebrew concepts as *Sheol* (pp. 34, 35), the relationship of history to life ("History underpins faith,